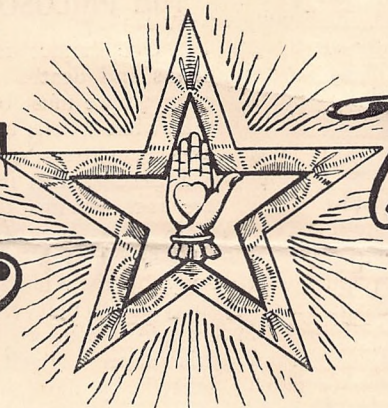


# STAR OF THE EAST



A Monthly Journal, devoted to the propagation of the VEDANTA PHILOSOPHY  
the Universal Teaching of Souls' Unfoldment.

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## PEACE AND HARMONY: HOW THEY ARE ACQUIRED, AND WHAT THE RESULT WILL BE

As there is always reasons for having, and not having, it is of interest to all seekers to know why we are in want of peace, and how we can have it. There are many expressions of peace, but it is founded upon but one law. We must observe the rules laid down for us by which to obtain peace, or else we shall seek it in vain.

Self-mastery leads to peace, overcoming the lower leads to freedom; and where there is freedom there can be nothing but peace.

The whole philosophy of life is resting upon the one word, freedom; and we shall never know the beauties of life until we have absolute freedom, and the more we master our lower beings the sooner we shall have the wonderful power that is the solver of all problems, as we will not become so bound to things than as we are now.

To philosophy upon freedom and peace, is to analyse cause and effects, and one sees that Peace is not only an attribute, but it becomes a power which in our practical life will be the means of our working out our "Karma" in far more ease than we have ever done before.

When we are bound in little habits here and there, the effect of such is to bring disturbances about us, and chaos will always bring weakness to both mind and body. It is needed that we have peace not only in ourselves, but that we bring it to others; and if we do not have it in ourselves we cannot give such to our fellow-man, and this is the reason why we are so unhealthy bodily, and

why we have such struggles for our unfoldment.

The philosophy of peace should be so well understood by us that we would be able to see clearly what we can accomplish if we have peace, and what we cannot do if we do not have it.

When we speak of, and pray for peace, we should not think that it is a Sunday-garb, which we should put on for church only, but we should see that we are helpless without it in every avenue of life, and that we must acquire peace in order not to make a failure of our lives here.

A person who has peace has perfect health; he has youth, and the more years he adds to his experience the stronger and younger he will become. There is no fatigue in a body where peace and harmony reign; there is no poverty in a house where peace is the master, for each one has this wonderful power which regulates all things so that they see plenty always; and our lives are such as we see them, and harmony within makes harmony around, and there is such equilibrium that nothing is in discord. A person who has peace becomes attractive to others, as there is something so soothing about them that their presence rests the most stormy and weary nature, and those with obstinate natures yield to a peaceful person as no one else can make them.

Peace gives success in material undertakings. A peaceful person has presence of mind always on the right thing, whereas those who are troubled have their thoughts scattered and mixed, and will do in such moments things which will undermine their success and happiness.

Persons who have peace in their mind do not become offended at little things, nor do they blame others for little things, as they always see faults in themselves, and see that as long as we are not perfect ourselves we have no right to claim such from others.

A peaceful person is always ready to serve others, and they are the personification of generosity, for they always look to others before self.

We see now what the results of peace will be; and we see also that *there* is the whole lesson of our life to be learnt, and by overcoming we will receive as the reward the peace that will rectify all things which we did



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while we did not have peace. In order to acquire peace we must rise out of all the things which create inharmony and chaos in our lives. We must not yield to our lower desires, to hatred, to envy, to selfishness of many kinds; but we will be master over them, as the body is but a piece of meat and bones, which the mind uses as its servant for the time being. Why should we allow it to have such power over us when we see from time to time that it only leads to sorrow, and that a day must come when we shall have to face the consequences.

Why do we not hold our senses in check in the first place, before they become so powerful over our reason as they will when we give them free scope of action? Why should we follow our appetites for all kinds of foods which will only give us pain after we have taken them? Have we not to suffer the inharmony in our body which such yielding will create?

Why should we pay attention to what people say who do not know or understand our motives? Do we not descend to their low plane by responding? Can we have peace allowing all these things? Can we have harmony amongst us yielding to them? Can we not see that here is the cause for all the sorrows, pain, and deaths which we have to undergo? And, withal, we have gained very little, as what we gain during resistance we get very little credit for. When a man resists a thing he does not do it willingly, and he cannot expect to have the same amount of happiness from that which he accomplished while resisting as he will have from that he accomplished by choice. That which we choose we do willingly, but that which we resist we do by compulsion. Any thinker will see that there will be a vast difference to work by compulsion, or work by choice, and our rewards shall be as our minds were while we acted.

This is wonderfully deep teaching; and yet, it is marvellously clear. It is our mind that will give us the reward or take away from us the credit, as it is the master which directs the body to act. Actions are not as strong in vibrations as are the thoughts, and we shall see that peace will come to us not as much from what we did as more from what we thought.

Peace, then, is the result of becoming freed from all things which hold confined the mind in the lower; rise so that you do all your duties in life as though you were only here for the time being. Do not become attached to them; do the most you can and the best you can, but let nothing of earth become so important that it takes away from you that power and peace which is conducive to your highest happiness upon this plane and upon other planes. Life is not worth struggle here, and we cannot afford to allow things and beings in the lower degrees of action to interfere with our advancement, as we are going into higher and more untangible planes where there is greater freedom and greater enjoyments of the wonderful power of peace, joy, and happiness.

We are here to help the rest of the race to be lifted higher, and we are very much mistaken when we think that we are here to make as much money as we can, for all that will go into the ocean in a tidal-wave and disappear when an earthquake comes; but the advancement of the soul will lift us into the celestial heavens where we shall be able to know ourselves and help our fellow-men by sending them higher and greater peace and harmony than they have ever known upon earth before.

## THE PHILOSOPHY OF BIRTH AND DEATH.

One cannot rely upon the various opinions as to births and deaths upon this plane advanced by different cults, as we must be guided by our own inner selves, and take what it tells us, and not be ruled by what others tell us. It matters not who expound the philosophy of the changes; whether it is the modern or ancient philosophers, the fact remains the same, and it is that we know we have come into this body by the same animal process as has our fellow beast, and that we shall leave this body by the same process unless we become "pure and so celestial that we do not have to die at all, but can levitate when we feel we have done all we can upon this plane." Levitation is looked upon as an "impossibility" by those in the world who claim to know; but many have come to us and told us of impossibilities which have proven to be possibilities, and this is the reason why we should not take for granted what anyone says, but let our own souls come forward with all they know, and we should be able to show to Science that it does not know as much as it thinks it knows of the greatness of the expression of the divine law upon this plane.

There is no doubt in our minds but what we shall be upon this plane and have advanced so that we need not go through the slow process of animal birth and death, but that we have reached the degree of unfoldment of souls, where we can take matter and be upon this plane helping the race to evolve in bodies that is far higher than those we can have by the animal process of conception and birth of to-day.

Little do we know what power there is latent in many of our fellows on this plane, and little do we understand the vastness of the law of life now acting amongst us. When man measures the soul by his narrow mind, he does so because he has not evolved to see *soul in its higher power*, and he cannot think of anything taking place that has not the same shape and beginning as he has. This is the reason why birth and death should not be taken as we have been taught in the past; we should not take our views from anyone but our own souls, because it matters not how much we think we know, if we are only on the intellectual plane. We deal with things from the standpoint of the outer mind, and those things cannot be judged from the mind alone, but they must be understood by the inner self, and in that way be presented to the mind.

The Vedanta philosophy teaches that we can become freed from the births and deaths in this body and upon this plane, and that we can rise above the animal methods of births, and deaths, and yet be a help to other souls here. In proportion as the mind becomes freed from the material conditions it rises out of the material confinements of this plane, and in that measure it is not subject to the conditions on this plane, but it can act independent of the animal processes which we as lower beings have now to submit to.

Every soul that has risen above the lower material knows that we are only subject to it for a certain time, and after we have risen higher than the matter, we do not need to be subject to them any longer, but we can unfold in our own sphere without being subject to the slow process of infant growth. We should not think that our earth is so low with all the million years of progress that every degree of its unfoldment is alike, but we should understand that those we see is far inferior to those we do not see, and that upon our plane of action there are souls so highly unfolded as to not need to take body in the animal sense that we look at it, but as souls



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they can be here in finer matter, and fulfil their work, having unfolded before they took this body, and during the time they had it, as to rise above the procedure which we in this incarnation are subject to. Let us understand that we are only judging from our mental point of view which under the best of conditions is only guess-work; let us advance further into the wide plane of activity and we shall see that man's judgment and calculations do not hold the investigation of the soul. Some people come and tell us that "they know," they will tell us hours and days which we hold the Etherial bodies after the soul has passed out from the physical body. Such is mere speculation, and it is under no condition reliable, so much less as it is given only from a speculative and intellectual point of view.

The intellect cannot calculate the growth of the spirit, and the mind who is satisfied with the intellectual is not ready for the expression of the divine Wisdom which is within. Births and deaths on this plane in the animal sense is an animal process, which only takes place as long as we have not unfolded higher expressions as souls.

### WHAT ARE THE RESULTS OF OUR LABOURS HERE?

In order to answer this question most satisfactorily we must understand that activity is a law as if it was not so we should never feel the need of motion. In the first place we are a combination of life, which cannot evolve in its variety except by activity, which will be labours in one form or the other.

All life is energy, and it is by that we are made to move and act, and in the action we bring forth more of the life hidden in the body and soul, the greater the activity is. Did our labours not give us any more recompense than we receive in money, it would be very small; but we bring out more power, the more activity, and such power frees us from the lower and limited Self, and lifts us into the activity which we have upon higher planes, and each effort is conducive towards bringing us in conscious touch with our finer consciousness upon other planes.

It is by effort that we press onward; it is by effort that we cast off the lower elements and become arrayed in finer garments even before we leave this degree of action; and it is by effort that we shall become so freed that we shall not need to undergo the slow process which we now have to submit to in this body. I always feel that for each new effort I have reached a step higher. I always take every chance which comes in my way for activity. As I become more conscious for each effort on this plane, and feel myself almost at an end of my struggle in the lower, when I shall be able to take, and use, finer matter, and yet be in this degree of action until every part of my life is worked out here. By this we will see that we gain far more in what we do not see by activity than we gain in that which we do see; and people who refuse to work and rather be in inactivity they will have to be on this plane and by slow and painful processes work out all that which they have shrunk from doing in their present bodies until every atom in mind and body has become freed from the lower confinement.

Let everybody be active; let everybody seek opportunities to be active, both mentally and bodily, and let us not look at the reward from an outer standpoint, but let us turn our thoughts to the inner life, and the results

that outer activity will bring to the inner self, and we shall be grateful for having the chance of doing something for others.

### CONCENTRATION:

It is well known that when we reach the one pointed power of mind nothing can hold us away from what we wish to accomplish.

Concentration of mind does not mean as much to hold our thoughts upon one object smaller or greater as more to be able to produce a unity of the vibrations which we set into contact by our centralisation of the thought. We have no idea what we are doing to our inner selves by our efforts to make our mind one-pointed, we will draw out the power stored in the higher self, and by so doing we will be able to free ourselves from the lower conditions in such way as to express upon this plane in a higher manner than we have ever done before.

Concentration of mind opens the way for the realisation of the soul within. One-pointedness is mastery of the lower mind. The lower mind will run away with us, so that when we wish it to be still upon a point it will run away to a thousand points; this is lack of will-power brought to bear upon the outer mind. When we understand the power of concentration we shall see that it is by the inner and higher power that we are able to hold our lower minds upon a point until we have set all the vibrations into activity, so that we can draw from the lower activity the higher power which is latent within it.

The old idea of concentration does not give us the understanding of what the mind is doing when it is held upon a thing or a person; but when we know that we set all the possible life into stronger action than we shall see that we bring forth more and more power of the Master within us to the surface to be manifested as we go along in our unfoldment day by day. Look, my beloved, what are we here for? To live, eat, and drink? No. We are here to bring out the power that have as yet been unknown to the present generation. We are "also Gods," said Jesus, and it is this God-power that we are here to bring forth so that it can be shown in all its varieties of expression.

Concentration is the first step towards realisation, and we shall never be able to realise until we are able to make our minds one-pointed.

### THE VEDANTA MISSION IN THE COLONIES.

Vedanta is the Sanscrit word for completion, and in connection with knowledge or learning it imply all there is to be known.

Many of us know who have studied this teaching that it is the most liberating, consoling, and helpful teaching that was ever given to man. It has come to the English colonies by that free-willing surrender to the work that can best help the human race of your humble servant, the writer of these lines. We have been sent here by the divine command of our great Master, RAMAKRISHNA, under the leadership of our most beloved Swami ABHEDANANDA, who is the successor of the Blessed late Swami VIVEKANANDA, in the western world. Having travelled as far as it has been



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possible since we came to this country, we find that the people are ready for what Vedanta has to give us. But we can only be in one place at the time, and do so much work as night and day labours will permit, and as it does not cover the demands for all the inquiries after the Vedanta Teachings, we have resolved to send out a Missionary magazine of Vedanta to as many of those who never read a book, or hear a sermon, as can be reached, and this is the reason why we shall make out of our little paper, the "Star of the East," a Vedanta Missionary magazine, large enough to bring to those who are seeking the truth to have a full exposition of the teachings of Vedanta in their fullest power. This Magazine will not be in existence for what money it could bring, but for what good it can do, and this is the reason why it will be absolutely devoted to missionary work, and there will not be advertisements to defray its expenses, except literature, and our work in general; but we will fill it with the choicest truths that Vedanta has to give us.

We thought in the beginning that we would have to allow advertisements to be taken in to defray expenses, but, after further meditations we will not have this organ contaminated by all the vibrations which the various advertisements bring, and the money-making part would decrease the higher value of the reading.

This paper being particularly for the help that it can bring to those who are seeking the truth, but have no opportunity to hear lectures, or read books, we call upon every Club who have the unfoldment of the masses at heart to help us in defraying the expenses by subscribing for it, and by buying two or three copies extra and send them to friends or people who cannot hear anything which will free their souls in the positions where they are at the present time. We will do all the work of editing it free, as we have done for the past five years of the existence of the "Star of the East," and also paid all the cost for its print and distribution, but as we shall have it very much larger it will be impossible for us to defray the expense alone.

Let each President in each Club appoint a Missionary Committee, to spread the papers as soon as they arrive to each club, in hospitals, in jails, in hotel offices, and all public libraries, and as much amongst friends who cannot come as possible, and the magazine will contain a variety of helpful reading to interest each mind and help it to see the truth as it can be applied to each mind.

Next month the first issue will come out of the "Star of the East," as the Vedanta missionary magazine in the English colonies.

I see clearer than ever that all such movements as shall help humanity must be without monetary considerations, and this is the reason that we shall send out the

"Star of the East" without considerations of cost, free of charges to all those who cannot hear or read of the wonderful freedom which Vedanta brings to each soul who is yearning for the higher light. We shall be able to have our magazine in all railway reading-rooms and wherever the people at large can come into possession of this great knowledge. I earnestly appeal to all who have the truth at heart, and their friends, to become subscribers of the "Star," and to send a few numbers to their friends, where they can have the reading to help them in their daily troubles. I will ask no one to send in their subscription until they first receive the first number of the magazine, such as it is to be, which will come next month. Let everybody of the clubs become a member of the Vedanta Mission, and as such send in their subscription, and what they can do for the cause. We have already received five pounds towards the expenses, and the rest of the cost we will stand from our classes receipts for the first issue, but let everybody do what they can, and they will be happier for it, because we have helped souls to receive the light they came here to receive.

It is wonderful how ready the people are for the gospel of freedom. If there were a thousand workers it would not be enough to fill all the demands for light. The more we do the greater will be our freedom and the higher part of us will come forth, and we shall rise into greater realisation for having been instruments in the light being brought to others. Watch for the blessed light of the "Star of the East."

## THE VEDANTA MOVEMENT IN MELBOURNE.

We have still full houses, on Sunday evenings in particular, so much so that in the average of the Sundays we have had to send a large part of the people away because of space. Our classes is very large, and in the week time there is very good attendances considering all the attractions in lectures that is held during the week.

Sunday mornings we deal with the astrological part of the Book of Revelation, and those meetings has proven intensely interesting to the people, from the fact that there being no trams on Sundays until after 1 o'clock p.m., people walk for miles to attend the morning meetings on Sundays.

In the evening we deal with the most popular subjects of the day in which the masses are the most concerned, and we have full houses.

Tuesday evening we deal with the Eastern philosophy and the different steps of Yoga; Wednesdays we have ladies, and we have well-filled houses, and that means from 150 to 200 ladies each Wednesday.

Thursdays we have Heliocentric Astrology, with delineations, and we have very good houses. As it has looked to me the people are constantly increasing in their inquiry into Vedanta, and it makes its way into different minds and homes. We intend to stay here until we have had the full opportunity of presenting Vedanta in all its faces, and made a strong club here to carry on the work after we are gone.

I have much more to say, but have not got enough space, but I will continue in our next enlarged issue.

All communications please send to J. S. Warner, P.O. Box 1064, Sydney, Australia.

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